In addition to these divisions of his commentary, SAYA&A. prefaces each *Sukta* by a specification of its author, or *liishi;* of the deity, or deities, to whom it is addressed; of the rhythmical structure of the several *Itichas,* or stanzas ; and of the *Vini-yoga,* the application of the hymn, or of portions of it, to the religions rites at which they are to he repeated. I have been unable to make use of this latter part of the description; as the ceremonies are, chiefly, indicated "by their titles alone, and their peculiar details are not to be determined without a more laborious investigation than the importance or interest of the subject appeared to me to demand.

I have, perhaps, to offer, if not an excuse, a plea, for retaining the original denominations of the divisions of the *Veda,* as *San/iitd, Manclala, Ashtalca, Adhydya^ Anuvdka^ S-ukta,* and *Varga,* instead of attempting to express them by English equivalents. It appeared to me, however, that, although the terms Collection, Circle, Book, Lecture, Chapter, Hymn, and Section might have been taken as substitutes, and, in a general sense, were allowable, yet they in no instance exactly expressed the meaning of the originals, and their use

might have conveyed erroneous impressions. I have considered it advisable, therefore, to treat the original terms as if they were proper names, and have merely rendered them in Roman characters* I do not apprehend that any great inconvenience will be experienced from the use of these original designations, their conventional pur-port being readily remembered. I have, also, specified